# Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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## RELIGIOUS MISCELLANY.

### BIOGRAPHICAL NOTICES.—NO. XXXV.

#### ANTHONY BENEZET.

Among the good men of the past generation, there are few whose names should be remembered with more respect and affection than the subject of the following notice, from the "Encyclopædia Americana."

The subject of this notice was a distinguished philanthropist, born at St. Quentin, in France, January 1713. His parents were opulent, and of noble descent. On the revocation of the edict of Nantes, the family associated themselves with the Huguenots; and, on this account, his father's estate was confiscated, in 1715, who thereupon sought temporary refuge in Holland, and afterwards in England, where Anthony received his education. Of Anthony's juvenile habits and dispositions, but an imperfect account is preserved: it is only known that he became a member of the Society of Friends, about the 14th year of his age. In 1731, four years subsequent, he arrived, along with his parents, in Philadelphia. His first employment was that of an instructer of youth at Germantown—a calling which led him to prepare and publish, several elementary books for the use of schools. The leading traits of his character—enthusiastic benevolence and profound piety—were developed at this period. About the year 1750, he was particularly struck with the iniquity of the slave trade, and the cruelty which was exercised by too many of those who purchased and employed the negroes. His voice and his pen were now employed in behalf of this oppressed portion of his fellow-beings. Finding the blacks in Philadelphia numerous, and miserably ignorant, he established an evening school for them, and taught them himself, gratuitously. In this office he was signally successful, and accomplished the additional good of removing prejudices against the intellect of the Negro, by exhibiting the proficiency of his pupils. His first attempts to rouse the public feeling, on the subject of Negro slavery, consisted in short essays in almanacs and newspapers, which he was indefatigable in circulating. He soon published a variety of more elaborate and extensive tracts, among which are the following:—An Account of that part of Africa inhabited by the Negroes, 1762: a Caution and Warning to Great Britain and her Colonies, on the calamitous State of the enslaved Negroes, 1767: an Historical Account of Guinea, its Situation, Produce, and the general Disposition of its Inhabitants; with an Inquiry into the Rise and Progress of the Slave-Trade, its Nature and Calamitous Effects. These works were printed at his own expense, and distributed, without charge, wherever he thought they would make an impression. He addressed them directly, with suitable letters, to most of the crowned heads of Europe; and to many of the most illustrious divines and philosophers. The fervor of his style, and the force of his facts, obtained for his philanthropic efforts the notice which he sought for the benefit of his cause. Great personages, on both sides of the Atlantic, corresponded with him, and it is certain that he gave the original impulse to dispositions and measures which induced the abolition of the slave-trade by England and the United States. Clarkson, the British philanthropist, whose labors contributed so largely to the accomplishment of that object, acknowledges, that his understanding was enlightened, and his zeal kindled, by one of Benezet's books, when he was about to treat the question submitted to the senior bachelors of arts in the University at Cambridge, *Anne liceat invitos in servitutem dare?*—Benezet regarded all mankind as his brethren. About the year 1763, the wrongs inflicted on the aboriginal race of North America excited his susceptible mind, and prompted him to publish a tract, entitled, Some Observations on the Situation, Disposition and Character of the Indian Natives of this Continent. He addressed the British governors and military commanders, on the effect of hostilities against the natives, with characteristic boldness and pathos. His various philanthropical efforts, and his excellent qualities, obtained for him peculiar consideration in the society of Friends.—In 1780, he wrote and published a Short Account of the religious Society of Friends, commonly called Quakers; and, in 1782, a Dissertation on the Plainness and innocent Simplicity of the Christian Religion. About the same time, he issued several tracts against the use of ardent spirits.—The person of Benezet was small, and his face far from handsome, though benignity might be traced in his animated aspect, even by those who knew not how his whole being and small estate had been devoted. His understanding was originally strong, and much improved by reading and observation. His private habits, morals and pursuits were adapted to endear and dignify his public career. He died at Philadelphia, May 5, 1784, aged 71 years. When it was announced that he was seriously ill, a multitude of his fellow citizens presented themselves at his dwelling with anxious inquiries; and he conversed lucidly with hundreds after his case was pronounced to be hopeless. There is extant a full and interesting memoir of his life, by Roberts Vaux.

### RAJAH RAMMOHUN ROY ON THE GOVERNMENT AND RELIGION OF INDIA.

The September number of the Monthly Repository gives a review of two works by the Rajah Rammohun Roy, recently published in London. The first is an "Exposition of the Practical Operation of the Judicial and Revenue Systems of India;"—the second is a "Translation of several principal Books, Passages and Texts of the Veds, and of some Controversial Works on Brahminical Theology." Though the subject of the former of these works has no theological bearing, it is nevertheless, one of much interest to the benevolent mind; and it is noticed by the reviewer in a manner adapted to increase that interest.

In quoting the remarks of the reviewer, we are influenced partly by the desire to bring more fully before our readers the extraordinary man who has so ably and yet so candidly and dispassionately exposed the abuses of the British government in India.

Every one who directs his attention towards Indian affairs prepares himself to be astonished at all things, past and present, which relate to them; and with sufficient reason. What is there more astonishing, than the audacity with which a company of merchants took advantage of the dissensions and superstitious terrors of the numerous princes and chiefs of a mighty region, to issue from the factories which they had been graciously permitted to establish, and, in the guise of military authorities, subdue province after province to their absolute dominion? What is there more astonishing than that the British government, most righteously scandalized at the means by which the Company acquired and maintained its power, should express its displeasure by transferring some of this ill-gotten and misused dominion to itself? What is more astonishing, than that the parliament of the nation should sanction this wholesale robbery, by appointing a commission of control over these rapacious merchants, for the purpose of giving the state a share in the booty? What is more astonishing, than that the rulers of India should assume the character of a paternal government, anxious to secure the welfare of the governed, by a due mixture of Indian and British regulations, and by sending out men of high character to assume the office of guardian of the vast population, and that, under such care as this, poverty should pervade the vast region, oppression work its will in open day, and the cries of the injured be uttered from generation to generation, as fruitlessly as universally? It is also by a remarkable sequence of circumstances, that a native of this region, fully informed respecting the capabilities and the woes of its people, has been brought into the presence of the authorities with whom it rests to correct Indian abuses. No less remarkable are his qualifications to give evidence, to make it understood by all the parties concerned, and to offer it in a form which may conciliate prejudice. The method and coolness with which the Rajah arranges and states his facts, in contrast with the rousing nature of those facts, are as remarkable as anything in the whole affair; and the courtesy with which he accounts where he can, for the rise and growth of abuses, will not impede, but hasten the rectification of those abuses. The Rajah appreciates too well the nature and operation of free institutions, not to have felt many a throb of indignation, many a pang of grief, when witnessing the oppressed condition of the ryots of his country, and the various kinds and degrees of guilt among his countrymen, which have been originated by British misgovernment; but when the cause can best be served by a plain statement of facts, he can adduce them with all the calmness of a mere observer That which it makes our spirits sink to read, he states unaccompanied by reproach or entreaty. Suggestions on which we would stake our lives, and which we should be apt to thrust in the face of friend and foe, he offers in their due connexion, and with a moderation most likely to ensure them a hearing.

The facts we refer to, relate partly to the impotence, or worse than impotence, of a judicial system which has been much wanted at home, while it was the scourge of those whom it assumed to protect. Under this system, thousands of innocent lives have been taken away, the tenure of property has been perverted, favor has been obtained by the artful, and justice denied to the oppressed; and much of this, while the officers of the law were wholly unconscious what mischief they were doing; or, at best, only sensible that much was going wrong, which they had no power to set right. They have found perjury and forgery perpetually on the increase, and were aware that these crimes arose from the faulty administration of the laws; but could only go on, as long as they remained in office, to increase the evil.

It seems next to impossible that justice should be done, where justices and other officers of the law use one language and their clients another. The difficulty is increased when a third language is appointed to be used in law transactions. The Persian language is used in the Indian courts. This being foreign to judge, witnesses, and contending parties, no one, it is true, can have advantage over the rest; but how they are, with reasonable time and pains, to get at an understanding of the matter in hand, it is difficult to say. The experiment has never been tried. Of time, indeed, there would seem to be no lack, since causes drag on from month to month, and from year to year; but, as to pains-taking, there can be little where the quantity of work to be done is out of all proportion to the machinery prepared to despatch it. There are but six provincial courts in the presidency of Bengal; and elsewhere amidst these vast territories, places of appeal are so thinly scattered, that the comparatively small number who can apply for justice constitute a crowd, out of which only a select few may hope to obtain it. The most injured are least able to appeal; and therefore they sit down at home to starve, despairing of redress, and bitterly smiling at the name of justice, to them but a mockery. Their less indigent neighbors travel great distances to lodge their complaints, and then are at the mercy of native officers, who are responsible only to the judge, who does not understand half of what is brought before him, and is wholly irresponsible for the discharge of his duty. The inferior officers of the court may sport with their clients as they like; the native pleaders may mystify the evidence at their own will; forged documents, contradictory oaths can be supplied to suit any demand, and the judge know little of the matter, but what his native advisers choose to tell him. He cannot enter into the modes of living, and thinking, and feeling of the people before him; he must take the version of their law which is offered; where perplexed he must decide at random; where pretty sure of his case, he may, as likely as not, pronounce an outrageously unjust decision, through a misunderstanding of some figure of speech, or ignorance of some local custom. If dismayed at the accumulation of business, which he can never hope to despatch, he turns some of it over to his native officers; he hears on all sides of their partialities and oppressions, and finds that, through the process of appeal, all has to be done over again some time hence, while despair is crushing the spirits, and disaffection swelling in the hearts of the subjects of this most paternal species of government. Even English law affords no resting place for the judgment of him who administers it in India. The regulations published from year to year by the local government, form a cumbrous and intricate mass, the portions of which sometimes appear as inconsistent with one another, as with the Hindoo and Mahomedan laws, with which they are expected to coalesce. The resemblance of a jury, which once formed an imperfect safeguard to Indian clients, has degenerated into a mere instrument of arbitration. The Punchayet (whose members were jurors) was formerly resorted to by parties in a suit, or government handed over causes to its jurisdiction; but, for want of due supervision and responsibility, the Punchayet fell off; and now, the most that can be made of it, is for each party to appoint one of its members, and the judge a third, to arbitrate; and sometimes one abitrator is agreed by the parties to be sufficient. The restoration of the Punchayet to its original functions, under such regulations as would secure the discharge of its duties, is one of the measures most insisted on by the Rajah, as tending to ameliorate the judicial grievances of the people. The thorough knowledge of the native character possessed by its members, their comparative freedom from liability to bias, and the great facilities within their reach, for the detection of perjury and forgery, would at once obviate half the evils of the present system. There would also be much fewer appeals, much less delay, and a much more efficient despatch of business. If, in addition, a proper communication was established between this jury and the judge, so that they might mutually understand black to be black, and white white, few other difficulties would remain, but those which regard the intricacies of the law, and the character of the judge; little considerations common to other countries besides India.

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[From the Christian Reformer.]

### NOTES ON PASSAGES OF SCRIPTURE.

"I would, after many others, recommend the diligent study of the scriptures, and the making use of all proper means for gaining the true sense of them."
LARDNER.

Gen. i. 1: "In the beginning God created the heavens and the earth."

The word here rendered *God*, has, confessedly, a *plural* form. Hence Voltaire would infer that *Polytheism* is taught in the sacred books of the Jews; while the disciples of a very different school behold in such texts the popular doctrine of the *trinity*. The application of sound criticism to the scriptures would destroy these fancies.

"No man of any degree of intelligence,' says the French philosopher, "can be ignorant of the signification of Gen. i. 1: *In the beginning the* Gods made," &c.

The author of the "Letters of some Jews," &c. repels the charge with his characteristic vivacity, information and good sense. But we learn that there are Christians, as well as unbelievers, who mistaking the import of the original term, virtually come under his rebuke. Dr Wardlaw* is an example whom Mr Yates* properly leaves among the Pikes† and the Parkhursts,‡ and certain anonymous teachers of the Hebrew tongue.

Ps. xvi, 10 [compared with Acts ii. 27, xiii. 35]: "For Thou wilt not leave my soul [me] in Hell; neither wilt Thou suffer thine Holy One to see corruption."

It is a parallelism; the two classes being identical in meaning. He who diligently compares this language of the Psalmist with the citation of it, severally, by the apostles Peter and Paul, will find that it regards *the burial of Jesus*, not his descent into Hell, according to the current acceptation of the word *Hell*, and to an article in what is vaguely and falsely styled *the apostles' creed*.

Prov. xxiv. 30, 31: "I went by the field of the slothful, and by the vineyard of the man void of understanding: And lo, it was all grown over with thorns, and nettles had covered the face thereof, and *the stone wall thereof was broken down.*"

This passage will bring another to the recollection of some of my readers: Matt. xxi. 32—"There was a certain householder, who planted a vineyard, and *hedged it round about*" —with which text Is. v. 1, 2, perfectly corresponds

The congruity, indeed, may not, at first sight, be discerned by the English reader: let him then consider that to *hedge*, and to *fence*, is not essentially more than to *inclose* and to *guard;* and let him be assured that in the East the usual method of *inclosing* and of *guarding* vineyards, is by incircling them with a *stone wall.*

Luke x. 19: "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy."

It should be, "I give unto you *authority* to tread," &c. A delegated and imparted ability to contend effectually with opposition, is what our Lord promises. The Public Translators of the Bible have frequently neglected to render differing words in the original by differing words in our own language.

Luke xvi. 30. 31: "— if one went unto them from the dead, they would repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Perhaps it is to these verses that Sir Walter Scott§ refers in the following sentences:

"The miracle of raising a dead man was positively refused by our Saviour to the Jews, who demanded it as a proof of his mission; because they had already sufficient grounds of conviction, and, as they believed them not, it was irresistibly argued by the Divine Person whom they tempted, that neither would they believe, if one arose from the dead."

Here the tenor and the pertinency of our Lord's reasoning on the effect of such evidence, and the impropriety of requiring it, in a given case, are justly represented. The truth, however, is, that the Jews did *not* "demand" such "a proof of his mission;" but that it was proposed to them by Christ himself. What they asked for, was "a sign from heaven;" a miracle of a very different class. The Pharisaic Scribes, like many subsequent opposers of our Saviour's claims, were importunate for further, and, as they might suppose, better evidence; while they refused to examine the evidence actually proffered.

Rom. xiii. 7: "Render therefore to all their dues; tribute to whom tribute *is due*, custom, to whom custom."

Christianity decides not between *theories* of civil government, but, auspicious to the welfare of mankind, enjoins that allegiance be *rendered*, in return for protection. Now, in ordinary cases, the question, to *whom* we owe this allegiance, is determined by the fact of *tribute* being habitually *rendered* to a certain individual, or body. So, our Saviour, "Whose is this image and superscription? &c.——Render unto Cæsar the things that are Cæsar's."

Rom. xiv. 3: "Let not him that eateth, despise him that eateth not," &c.

'Let not him that eateth *animal food*, despise him that eateth not *such food, but eateth only herbs.*'

This is an example of the conciseness with which Paul, who had little time for epistolary composition, expresses himself in these letters;—a conciseness which may escape the attention of the unreflecting or raise an objection from the uncandid reader, but which, if duly pondered will authenticate our apostle's writings, and, in doing this, corroborate the evidence of the religion which he preached.

1 Cor. xi. 24: "— this is my body."

If scripture may interpret itself, we have no proof here of the Catholic tenet of *Transubstantiation;* but the contrary. False religion perverts the nature and design of the positive institutions of Christianity, and adds to their number—because it aims at extending the spiritual domination of the priesthood, and addresses itself, almost entirely, to sense, prejudice and imagination.

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* Discourses on the Socinian Controversy, [ed. 2], p. 12.

* Vindication, &c., 135, &c. Sequel, &c. 68.

† See his compendious Hebrew Lexicon; a very useful index to the roots and derivatives in that language—yet a bad substitute for the lexicons of Buxtorf, Simonis, Gesenius, &c.

‡ The value of Parkhurst's well known Hebrew Lexicon is lessened, intrinsically, by the mysticism with which it abounds.

§ Letters on Demonology, &c. p. 358.

### GENERAL CHRISTIAN CONFERENCE.

The "Christian" denomination is now spread over the whole United States, and claims respect not merely for its numbers but for the exemplary Christian character of its members. The following documents from the Christian Palladium, published at West Mendon, N. Y. will be interesting to our readers. We do not learn, from anything we have seen or heard, that the dissolution of the General Conference has sprung from any important difference of doctrinal opinions, in the different local conferences; but merely from a difference of views in regard to the authority and uses of the Conference.

The General Conference which has so long existed among the people called Christians, is *dissolved*. When there were no local conferences among us, the ministers and brethren who had become free, existed for some time in an individual capacity, and at length united in a social conference for the purpose of acquaintance and correspondence, and mutually to seek for a more perfect understanding of the Holy Scriptures. At that time, all was harmony and love. All believed that Christ, the great head of the church, and bishop of souls, had given to his church, a perfect system of polity. No one doubted the sufficiency of the scriptures, or thought of making new laws for the church, or of mending and improving those which Christ had made.

The fifth session of the General Conference was holden at Greenville, Green Co. N. Y. on the 5th, 6th, and 7th of September, 1822. At this Conference, the plan of local conferences was generally approved, and the proceedings of all the preceding conferences were examined and revised; and it was agreed, "not to interfere with the government of the several local conferences or churches." This shows that the General Conference never considered itself authorised to legislate for the church of God.

Great prosperity has attended the local conferences. But the General Conference has become useless, burdensome, a bill of expense, and a source of jealousy, in many sections of the country. This never would have been the case, if the Conference had retained its humble and pure character, and existed only as a medium of general intelligence to the body. For several years past, it has been diverted from its exalted and dignified course, and meddled too much with local, party interests; and its deliberations in 1831, were more offensive in this respect, to the churches and local Conferences, than any other session ever held. Of this, we have ample proof before us. The people in this country, (the Christian brethren in particular,) *love liberty.* They dread the sceptre of power—fear the yoke of bondage—and are jealous of a company of ministers assembled out of their reach over whom they have no control. And indeed they have reason to be, when they hear them talking about "*constitutions*," "*disciplines*," and "*by-laws;*" for they have the example of other sects before them, and they well know that it is natural for the ambitious and proud to say, "*give us a king like other nations.*"

In 1822, the General Conference came to the following agreement, viz.—*Agreed, That we do consider the Scriptures to be our only and all-sufficient rule of faith and practice.*" This is the pure principle which the Christian world must eventually approach. On this holy ground, the great body of people called Christians, stand. On this ground we hope to live and die. And that minister who has the presumption to abandon it, may expect the people will abandon him.

The Conference at Milan, Dutchess Co. which was holden on the 1st and 2d days of Oct. last, was a harmonious and friendly interview. The preachers generally appeared to be of *one heart*, and *one mind*, and the kindest feelings seemed to pervade every breast; and at the close, Elder Jones addressed us in a pathetic manner.

There was but one subject of general interest introduced, and that was faithfully and thoroughly discussed. It was, the propriety, or impropriety of the General Conference, under present circumstances, being continued. When the investigation closed, there were but two ministers who lifted their hands in its favor.

Though the General Conference is now abandoned, no doubt there will be exertions to get up another; but we think it should originate among the people. When the churches and local conferences, or a respectable number of them, express their opinion, and deem such an assemblage necessary, we will cheerfully participate with them, in a conference for social intercourse, and general acquaintance. But if a few ministers put their heads together, and get up a party to favor their own interests, or to palm off upon the people, something calculated directly or indirectly to supplant the Scriptures, or divert the attention of our brethren from the simplicity of the gospel, (no matter what name it comes under,) the public may expect our protest. B——.

*Palladium Office, Nov. 1st, 1832.*

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### MINUTES OF THE GENERAL CONFERENCE,

*Holden at Milan, Dutchess Co. N. Y. Oct. 1st and 2d, 1832.*

1st. Chose Elder Abner Jones, of Milan, Moderator.

2d. Chose Elder Joseph Badger, of West Mendon, Clerk.

3d. After singing and prayer, many interesting remarks by the Elders, and an opening address by the Moderator; appointed a committee of five, consisting of A Jones, J. Badger, S. Clough, L. Hathaway, and J. S. Thompson, to take into consideration the present condition of the General Conference, and to report what improvement or change is necessary.

4th. Invited all the brethren present, or who may attend during our session, to participate in our deliberations, and to enjoy equal privileges with the ministers.

5th. After a lengthy investigation, the committee made two reports. The report of the majority, (presented in the form of a resolve,) was as follows:—

"*Resolved*, That this Conference be adjourned, not to meet again, until called for and appointed by five local conferences: the meeting to take place (should one be appointed,) within two years from this date. And we request them to give six months notice of such appointment, with a general request for other conferences to participate with them."

J. Badger,
Abner Jones,
Levi Hathaway.

The report of the minority was not left with the Clerk. It however embraced the adjournment of the Conference for one year, with a request to all the local conferences, to send delegates, and "*in writing, a plan of organization, and future operation.*"

6th. After a long discussion upon the reports, it was thought best to let the Conference go down; and when the wants of the connexion require another, the churches and local conferences will of course take their own method to get it up.*

7th. Appointed Elder Abner Jones to write a circular address, to embrace a history of the rise and progress of the General Conference, and the cause of its dissolution; and we request its publication in all the periodicals in the Connexion. We hope to receive the circular in time for our next.

8th. Read and accepted the minutes.

9th. Dissolved the Conference forever.

J. Badger, *Clerk.*

*Milan, October 2d*, 1832.

* Both reports were rejected.

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[For the Christian Register.]

## THIRD ARTICLE OF THE BILL OF RIGHTS.

NO. V.

Mr Editor,—Analogies have been drawn between compulsive taxation for the maintenance of public worship, and that for the system of *free schools*. We are sometimes told, however, that the cases are not parallel,—that on education we are all united, but on religion we are not. We wish to call the minds of our readers to what we deem a misapprehension on this subject. It is said that we are *all* friends of our schools. Do we then know what constitutes the *value* of these schools? Are we sensible by *whom* they were *established*? It was by those very men who came here to 'enjoy their *religion* free and unmolested,' and who made *laws* on that religion nearly *fifty years previous* to their legislation upon schools. And wisely did they do this; for of what worth is education, if not b sed upon, and associated with religious and moral principle? We support three thousand nurseries of learning because we believe that knowledge is essential to good institutions. But is knowledge a substitute for, or the same thing with, or the sure herald of *virtue*? Although mental culture is friendly to moral improvement, yet history and observation assure us, that some of the most *unprincipled* and disorganizing men that have lived, were distinguished for their literary acquirements. Unless, therefore, our learning be pervaded and purified by *religious sentiment*, it may be only a quiver in the hands of one who is "scattering firebrands, arrows, and death." Shall we then uphold and foster the one, while as Legislators and public men, we discountenance the other?

But, we may hear, "there are *grievances* under the present statutes in religion, and this alone, is a sufficient cause for the amendment." What, we would candidly inquire, are these grievances? We hear complaints of our *militia* system, and when the question is asked why men complain, an answer is ready.—"It is burdensome, useless, and worse than useless.—Let it be abolished." This is plain language. There can be no disg ised purposes beneath it. But, for my life, I see nothing like this in the bearing of the third article of the Bill of Rights. Are the murmurers in favor of abolishing *religion* as they would the whole militia system? All now give of their substance in its aid. Is it the object to shake off the support of the ministry? If so, we entreat all who feel thus disposed, to come forth, and make known their intentions.

If the change be sought because a case *sometimes* occurs where a land-owner of Boston escapes the payment of his ministerial tax in the county, or the reverse; or because a young man is taxed in a parish through his own neglect to prevent it; or a few of our people *may be* compelled to go to church once in three months, and this, by the way can be done only when there are "those on whose instructions they can *conscientiously* and conveniently attend,"—we must say these evils are the dust of the balance, in comparison with the happiness, good order, peace, virtue, and everlasting well-being of our people. Is *conscience* said to be infringed by the requirement to support the *Christian* religion? Let us amend this feature of our Constitution, and strike out the word "Christsan," and give not only to the Catholic, but the Jew and Deist, all they desire. But if we are lovers of social and spiritual improvement, let us not pay the enormous price which we must, if, to relieve one in an hundred of some real or imagined "grievance," we take away the cornerstone of our civil, literary, moral and religious institutions.

Much has been said relative to the *demand* of the *people* for this amendment. We have been told of from one to two hundred *petitions* for this object. The idea has been inculcated that there is an almost universal call for it. This is a point of great moment. Yet be it so, our arguments are hopeless. But from decided indications we believe that but a *small proportion* of the citizens of this Commonwealth truly and heartily desire the alteration. We acknowledge that a long array of names has been collected for this end. But how,—by what means? A *form* was drawn up, and with great labor, through the agency of a few individuals, was sent through the towns in the country. The subject had never been agitated in many places where these forms were dispersed. Ten or twelve arguments in favor of the change were presented, and by dint of much persuasion, large numbers were led to look intently on these arguments, to forget, if they had ever known, the vast preponderance of those on the opposite side, and thence to sign the form. Can this be termed a spontaneous, *independent*, universal call for redress of some oppressive burden? If the evil was really so intolerable as individuals represent it, why did not the petitions ORIGINATE *in the separate towns*? Why have our people borne it for these *fifty years* past? Have the recent modifications of the statutes under the third article, tended so to abridge our religious freedom, and forge new chains for our consciences, that the 'grievance' has become *greater* with the lapse of time? or was it but the last year that we discovered the unjust, tyrannical operation of this long established article? We beseech men not to mistake the late movement for the expression of a decided irresistible sense of oppression from the aim of religious law. We ask only that an equal effort may be made to ascertain who are *content* with the Constitution, in this point, as it is. If there be fewer names and less real *conviction* from that quarter, then let the amendment, and all its wide consequences, break upon us.

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NO. VII.

Mr Editor,—There is one circumstance which we deem of no small moment relative to the proposed amendment. This whole subject was discussed, examined, and re-examined in the Convention for revising our Constitution in 1820. It occupied more time than any question agitated by that body. No shade of reasoning *in favor* of the alteration of the third article was left unexhibited. And every argument was fairly met, weighed, and *confuted*. It was then thought that this subject was put forever at rest. And who were the men that entered this discussion? Were they men equal to the task? Have we, at a date but twelve years later, produced giant minds who could silence their reasonings? When I read among those for retaining this article, the names of *Adams, Story, Webster, Hoar, Hubbard*, and not a few others of kindred powers, I feel amazed that men of ordinary capacities should put no trust in their decisions. Doubting my own ability to compete with such minds, I incline to say as the accomplished *Fisher Ames* once said of a brother Representative in Congress. "If I am out when a subject is discussed, and come in when the question is to be taken, I always feel safe in voting as *Sherman* does." Every man, it may be replied, has a right to think as he pleases, notwithstanding, the great men against him. But before we contravene the authority of the names we have quoted, let us pause and look well to the step we would take.

If the amendment shall prevail, it will launch our beloved State on an unfathomed deep. We shall close our ear against the warning voices of those who have tried this momentous experiment. We shall jeopardize a certain, substantial good, for a shadowy, uncertain hope. And let us act as those who expect no opportunity to *retrace* their steps, should they desire it. Our bark will be burned. It is easy to *remove* a restraint, but to restore it is not easy. The very *evils* we dread from this change, will unfit us, should our condition require a restoration of this article, to *feel* our need. We may be deluded, but it is our solemn conviction that from the hour in which our religious institutions shall stand in this new position, our ancient assemblies for divine worship will decrease, and in time, numbers of them will cease their existence. The sweet sounds of the church-going bell on the sabbath, shall be gradually exchanged for voices of rioting and mirth. A fitful enthusiasm will send out its inconstant ministrations, instead of these regular thrice-blessed religious instructions. Two hundred years have elapsed since our Pilgrim Fathers came to these shores. Religious worship, the life-breath, as they deemed, of religious freedom, was the earliest object they labored to secure. In *Massachusetts*, it was, that they raised the first standard in this holy cause. Thanks unto heaven, while her sisters in the Union have disregarded this wall of defence, she has stood to this day, proudly pre-eminent in the alliance of her *laws* with the order, peace, and security inseparably associated with religion. Distant be that hour when this sacred bond shall be rudely severed,—when we shall thoughtlessly cast from us what they loved better than life. We stand, as yet, on the brow of a precipice. Let us be assured of an aggrieved conscience,—of past oppression,—of future gains, and a new glory, before we throw ourselves from it.

A. B. M.

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[For the Christian Register.]

## GENERAL AGENCY OF THE A. U. A.

Mr. Editor,—There are two topics which are barely noticed in 'the Summary of the Argument in favor of a General Agency,' in your last paper, which appear to my mind to have great weight. We have many men, in our denomination, of influence, learning and talent, some portion of which ought to be devoted to the interests of religion. Every one will call to mind some, and perhaps many such, within the circle of his own observation. Most of these, whose weight of character would have much influence, have never been called upon, nor had any particular opportunity presented to them, to do any thing for this great cause. The obligation to do any thing has not been felt, as it would be, if fairly presented to their minds. They have not even been informed of the occasions which should call forth their exertions. It was the business of no one to suggest these considerations. An Agent would know and be known to most of these gentlemen; he would know all the occasions of usefulness which occurred, and to whose powers they were best adapted. There are many young men among us, both those engaged in the Sunday Schools and some who are not, who have deep and strong feelings with regard to all religious duty, and do not shrink from any means of usefulness. How many opportunities of doing good might be presented to these young men, who are so willing to embrace them, by one well acquainted with the times and means of effecting such objects. We know that there are and always will be many such men and many such opportunities, and a little consideration will show any one, what great strength and influence would be given to the cause of religion and truth by their talents, learning, and general intelligence, if brought into action by an agent who knew the season and manner of doing it. It seems to me, that this indirect benefit of the agency is almost equal to its direct and particular advantages.

The second topic concerns the means of religious information. Every one must have felt how defective our information has been at public meetings. There has been no one to attend and communicate this at such meetings in town and country, and we have depended upon accidental means of knowledge, derived from individuals. Facts important to the cause of truth were sought with difficulty and uncertainty, and frequently no effort was made to obtain such information, because no one knew to whom to apply. What can be more important than to ascertain facts which are to be the grounds of all reasoning, and upon which we are called to act? Hitherto we have been called to think and act before the circumstances were known to us, upon which all thought and action depended. 'We need not enforce the idea, that a permanent General Agent, visiting all parts of our country, corresponding with all, sought by all to give and receive advice, assistance, and information, known to and knowing all our most intelligent and influential religious men, would be the best organ to effect all these purposes."

A FRIEND TO THE AGENCY.

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# CHRISTIAN REGISTER.

BOSTON, NOVEMBER 10, 1832.


## CENERAL AGENCY OF THE AMERICAN UNITARIAN ASSOCIATION.

We add one reason for this Agency, in addition to those contained in the Summary already published.

*It is among the means of promoting the success of the Theological School at Cambridge*, and if one great object is also the best means to advance another, it ought to interest the friends of both. No one can doubt the opinion of those most interested in the School, and best acquainted with the subject. It is the custom of some Christians, to educate as many ministers as possible, and to send them into different places to use means for making proselytes, and thus to build up churches for themselves. We have always thought and acted differently. It seemed to us, that churches were to be confirmed and strengthened by sympathy, aid, and encouragement, that they might select a minister for themselves. If this be true, the first thing is to provide for candidates for the ministry a field for their usefulness, and how can this be effected, better than by this Agency. If it be answered, that we have already more churches, than can be immediately supplied, the argument is different, but still stronger. When do churches need more attention and encouragement, than when from delay or disappointment they are destitute of a minister? And what better thing can be done for a theological seminary, than to sustain these churches under these discouragements, and to keep open the field of duty for the laborer, who is preparing to enter into it, and who can do this so well, as a General Agent well acquainted with their situation and feelings.

The general welfare of a denomination, and the general interest of all its members in the common cause, are the best pledges for the prosperity of its theological schools. Upon this self-evident view of the use of the Agency to them, we shall not dwell. If a denomination have the pecuniary means, nothing remains, but to bring the utility and wants of such institutions, and a knowledge of all the facts and reasons for their support home to the bosom of each individual; to interest his mind and feelings in its success; and to spread this knowledge and interest wider, as well as to awaken more of those in its neighborhood, to its importance and claims. As a means for this end, the press has some defects. The same arguments do not convince all minds, nor the same mind under different circumstances. Doubts, difficulties, and want of interest in those able to give, can be best removed by personal communication, and the arguments must be adapted to the individuals and the circumstances of the case, by one who understands both. These arguments do not come best from the closet of the retired student, but from the personal persuasion of one, whose business it is to study men and things, who is not only acquainted with the claims of such institutions, but the best manner of urging them upon individuals. Who can carry these advantages with him wherever our School should seek support, so well *as our own Agent*. Who else by visiting so many places, and by his knowledge of so many individuals of intelligence, wealth, and influence, can have such opportunities to direct the hand of benevolence to this object. Who can add to his representations abroad the same weight of character, and the same influence over the minds of others, acquired by frequent personal intercourse. Who else will do, what he may do with propriety? Delicacy forbids those connected with such institutions to do this. Its friends in its own neighborhood, who are best acquainted with its wants and claims, may do something there; but even there, and still more elsewhere, what is the duty of every body will be done by no body. But this is not all; he can best communicate to both professors and students the changing wants and circumstances of every part of our country, that they may be prepared to meet the occasion. This must seem to practical men, highly important to their future usefulness. He is then to prepare and keep open the field, in which they are to be useful; to increase the means of the institution, which prepares them; and to give them the best local information and advice, how to enter upon their duties.

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## AGENCY OF THE A. U. A.

Applications are now to be made to Liberal Christians for funds to support a General Agent of the American Unitarian Association. The Committee, whom the Association directed to address societies and individuals on the subject, and to take such other preliminary steps as might seem expedient, having performed the duty assigned them, it only remains for those societies and individuals to collect and transmit to the Treasurer of the A. U. A. the sum requisite for the objects of the Agency. We will not allow ourselves to doubt that this will be done promptly and generously. The importance of the proposed Agency has been sufficiently shown; our denomination of Christians is known to abound in wealth; the times are prosperous; and therefore, did the measure contemplated require tenfold the amount now asked for, we should expect it would be readily supplied. There is reason to believe that thousands wait only for the call to make contributions to objects, which as professed Unitarians, they feel themselves pledged to promote. We have indeed no apprehension that an individual of our body will be found who will not cheerfully give, according to his ability, to the support of an Agent who will have perpetually in his view all the various modes by which the common cause of Christian freedom, truth, and righteousness can possibly be served. We have adverted to the subject now simply to say that it is desirable that there should be no delay in collecting and transmitting the funds. It gratifies us to know that the subject will be laid before several of our parishes the next Sunday (tomorrow); and we would respectfully suggest to them all, the importance of giving the earliest possible attention to it.

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## ORTHODOX NOTICE OF THE UNITARIAN ASSOCIATION.

We copy the following observations from the Recorder, with respect to the General Agency of the A. U. A. The remainder of the article contains remarks upon the late meetings in the usual style of severity—but we have no wish to recriminate. We hope that the results will satisfy even our Orthodox brethren that this measure is not undertaken with sectarian views, and that the sensation which it produces among them is entirely unnecessary.

"Were we unapprized of the inefficacy of Unitarianism to produce self-denial for Christ, and enkindle a spirit of enlarged benevolence, we should have expected as the result of these extraordinary efforts at least the contribution of fifty or a hundred thousand dollars, and the designation of many heralds of Unitarian salvation, both to our own countrymen and to the heathen. This is what is annually realized as the result of meetings of evangelical Christians, not richer than they, with far less noise and effort, and without the aid of a single puff of self-commendation for superior charity, or a single slanderous allusion to those embracing another faith."

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## LATE PUBLICATIONS.

Annette Warrington; *or Sequel to the Black Velvet Bracelet.* Boston: B. H. Greene. 1832.

This is the title of a delightful little book lately published by Mr Greene. We learn that it is from the pen of a lady already favorably known as a writer for the young. For such we suppose this little volume to have been written, and yet it cannot fail in the perusal to afford pleasure profit to readers of any age. It contains the history of the efforts of a little girl, whose besetting sins were heedlessness, carelessness, and the consequent habit of making excuses when she did wrong, to correct her faults. In this she was aided by the advice and encouragement of an excellent mother. The inconveniences she experienced from the indulgence of her faults, the mortification which arose from the occasional recurrence of them, in spite of her endeavors, and the final and complete success which at length rewarded her persevering exertions, are well conceived and described. The moral is one which is very important to be inculcated upon the young, viz. that whatever may be their faults, persevering efforts will ensure a victory over them. This book deserves a place, we think, in every Juvenile Library, and is worthy the attention of those who are looking for suitable presents for children.

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The Scriptural Interpreter, Vol. III. No. 3, for September.

We find in this number the usual variety of interesting matter. About one third of it consists of valuable extracts from Miss Martineau's Prize Essay, Hallet's Notes, Pearce's and Whitby's Commentaries and the London Christian Observer. The original articles are all by the Editor; "On the use which should be made of the Bible in the instruction of children;" "On the quotation of the Septuagint in the New Testament;" "On the authority of the Decalogue;" and "A translation and exposition of Matt. x. 1—15." We were particularly pleased with the first of the above mentioned articles, in which are some judicious and excellent remarks.

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## RELIGIOUS INTELLIGENCE.

*Prompt Liberality.* In the Rev. Mr Motte's Society, before any application had been made to them as a society, and before the time appointed for this, subscriptions had been obtained for the support of the Agency of the A. U. A. amounting to $1,080 This is the more laudable as the same Society, not many months since, had raised $25,000 for the payment of all demands upon them. We hope that our other churches will be stimulated and encouraged by the example of this young Society.

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MEETING IN CAMBRIDGE.

There will be a meeting of the Cambridge Auxiliary Unitarian Association at Rev. Mr Newell's Church in Cambridge, on Sunday (tomorrow) evening.

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MEETING AT NEW BEDFORD.

There will be a meeting of the friends of Liberal Christianity at New Bedford, to consider the subject of the General Agency of the American Unitarian Association, on Friday evening next, the 16th instant.

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MEETING AT PROVIDENCE.

*Providence Auxiliary Unitarian Association.* The semi-annual meeting of this Association was held at the Rev. Mr Farley's Church on the 10th day of October last, when a sermon was delivered by Rev. Mr Hall. Another public meeting of this Association will be held in Providence *for the purpose of considering the subject of the General Agency.* We understand that this meeting will be held on the evening of the installation of Rev. Mr Hall, on Thursday the 15th instant.

☞ We request early notices of the times and places of the other meetings to be held in the country, for considering the subject of the Agency. All the friends of Liberal Christianity must be gratified by the spirit and promptitude with which our brethren in the country have entered upon this important subject.

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*County of Norfolk.* The County Committee in behalf of the A. U. A. have appointed Committees in all their parishes, and addressed a Circular to them, expressing their feeling of the great importance of the General Agency, and requesting their aid in obtaining subscriptions and donations.

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UNITARIAN MEETING AT LEXINGTON

A meeting of some of the friends of the American Unitarian Association in Middlesex County, was held in Lexington, on Wednesday, as notified in the last Register. A county auxiliary Association was formed, to consist of the members of the several parish auxiliary associations in the county, which will hold public meetings from time to time in different towns. In the afternoon a public meeting was held in the church, at which Rev. Dr Ripley, of Concord, presided, and animated addresses were made by Rev. Messrs. Muzzey and Whitman, O. S. Keith, Esq. Rev. Messrs. Walker, Robinson and Stetson, Prof. Ware, Jr. and others. Our obligations to take a deeper interest in the spiritual welfare of our fellow men were urged; the means by which as Unitarians, we may best promote the cause of Christian truth and holiness were clearly set forth; and among these the duty and power of association were not forgotten. The claims of Liberal Christianity on laymen, were discussed with much discrimination and eloquence; the dangers to which this community, and other parts of our country are exposed, from infidelity and error, were earnestly portrayed; and the objection often brought against the Association, though seldom it is believed in sincerity, that its measures are sectarian, was most happily and successfully repelled. *The object now particularly in view, the General Agency, was forcibly presented to the attention of the audience. The reasons for contributing to the support of a General Agent were dwelt upon repeatedly and with emphasis, and not it is believed without effect.* It is hoped that a full report of some of the speeches will be given hereafter, which we are sure would be read with much of the interest and satisfaction with which they were heard.

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UNITARIAN MEETING AT WASHINGTON.

We have just received the following account of a meeting at Washington, respecting the Agency of the American Unitarian Association.

A meeting was held in the Unitarian church on Thursday evening 18 Oct. 1832 agreeable to a previous notice publicly given.—On motion of Mr. Pishey Thompson Hon. William Cranch was, called to the chair.—The chairman laid before

the meeting a circular signed by John Gray Rogers for the committee of the American Unitarian Association, dated Boston, August 31 1832, and a circular signed by Henry Ware jun. William Sullivan and Joseph Story giving information of the appointment of the Rev. Ezra Stiles Gannet as a permanent agent of that Association, and requesting the aid of this church in procuring the necessary funds for the support of that agency.—The reading of these letters was followed by an address from the chairman, in which he insisted strongly on the great importance of the object proposed by the Association, the special necessity of it arising from the peculiar circumstances of these times and of this country, and concluded by urging upon those present their obligations, as patriots and as Christians to do what was in their power to promote that object.—Dr. Thomas P. Jones remarked upon the necessity of doing what the society in this place were able to do, promptly. He said that the Parent Association could not proceed in this important measure until they were assured of the degree of encouragement and support upon which they might confidently rely. He therefore moved that a committee of three be appointed to draw up a constitution for an Association, auxiliary to the American Unitarian Association.—Hon. William Cranch, Dr. Thomas P. Jones, and Mr. Palfrey were appointed for that purpose.—The following resolutions were then proposed after some prefactory remarks by Mr. Palfrey, and unanimously adopted.

*Resolved.* That the popular character of our government and institutions render a sound and healthy state of moral and religious sentiment in the community vitally essential to our national prosperity and happiness.

*Resolved.* That believing the views of religion which we hold as Unitarians to be the truth as it was revealed by Jesus Christ, we cannot but regard them as best suited to purify and elevate the character both of individuals and of communities; and therefore whilst we disclaim all narrow and sectarian views we earnestly desire to see those views more widely promulgated.

*Resolved*, that we deeply sympathise in the sentiments contained in the address of the American Unitarian Association; and that we will co-operate to the extent of our power, in promoting the object therein proposed. A subscription paper was drawn up in the following terms viz. "We agree to pay annually to the American Unitarian Association towards the support of an agent as recommended in their circular of August 31st. 1832 the respective sums affixed to our names.' This paper was then put in circulation and a subscription begun. On motion of Mr. PisheyThomson,

*Resolved*, That a copy of the proceedings of this meeting be forwarded to the American Unitarian Association, with the money received of the subscribers.—The meeting was then adjoined to Sunday 28 inst. immediately after the morning service.

A meeting was held on Sunday 28th. October, immediately after the morning service. Mr. Palfrey from the committee for framing a constitution reported the second form of a constitution for an auxiliary Association, proposed by the A. U. A. in their report of May 1832; with a few alterations, which constitution was unanimously adopted. Hon. William Cranch was chosen President—Pishey Thompson Treasurer—Rev. Cazneau Palfrey Secretary;—Doct. Thomas P. Jones, Messrs. Judah Delano and William G. Eliot standing Committee.

On motion of Mr W. Thompson, it was resolved, that Rev. Mr. Palfrey be requested to furnish a copy of the address which he delivered in their church on Thursday night, and that it be published, with the preceedings of this meeting, in the Christian Register.

Mr. Thompson in moving the foregoing resolution said he was desirous that the address which only a few persons had heard delivered might be seen and read by many others, convinced as he was that its tendency would be to promote the objects set forth in the Boston Circular and to produce fraternal feelings. Mr. T. felt assured that if the address were published it would meet the eye of our English friends. To them it cannot be otherwise than gratifying that we are taking such active measures for the dissemination of liberal Christianity in this favored land. To the worthy and indefatigable minister so respectfully noticed in the address (the Rev. R. Wight) it must afford the most unmixed satisfaction that after upwards of thirty years spent in the service of religious truth as a writer, a preacher, and a missionary, the cause which he has so ably and zealously advocated is taking deep and wide root in the United States, and that his exertions in England are so well appresiated here.

The following is an abstract of the remarks alluded to in Mr. Thompson's resolution.

Mr Chairman before this meeting disolves I wish to propose a few resolutions for its adoption. They are merely responsive to the sentiments contained in the Circular of the Association, which has been read. One consideration suggested in that letter, and followed out by yourself, Sir, in your remarks, appears to me particularly striking. It is that the peculiar character of our government and circumstances of our country render it especially necessary that pure, spiritual and powerful views of religion should be cherished among us. It certainly is tru that the people in this country possess an actual and efficient power which is possessed by the people of no other nation in the world. The physical power indeed every where essentially resides in the mass of the people, but in the old countries of Europe they are prevented by various powerful causes from exercising it. They are generally kept in profound ignorance and are unconscious of the mighty force which they might wield. The facilities of communication are far from being adequate and therefore they are prevented from the sympathy and union which would give effect to their voice and action. And above all they are long confirmed in the habit of being arbitrarily governed, and look upon constituted authorities as sacred, and resistance to them as impiety.'

But none of those causes exist here. The state of things here is precisely the opposite of that which I have attemped to describe. The people are perfectly aware of their power. The means of intercourse which they enjoy are perfectly free. They are in the habit of exercising their power. So far are they from ascribing undue sanctity to existing institutions, the danger is altogether on the other side.—Here nothing has the authority of prescription,—nothing that title to veneration which time confers. Our institutions have a claim upon our reverence for their wisdom, but not yet for their age; and the latter I fear is a claim much more easily and strongly felt.—I repeat, the people of this country have no outward and visible restraint. They can do anything they please. They can ruin themselves if they will.—It becomes then a serious and anxious inquiry,—What shall guide them in the exercise of this unlimited power?—Sir, I can think of nothing but the FEAR OF GOD:—the deep, strong, settled influence of religious sentiment in the community.

I trust that these remarks will not appear irrevelant to the occasion of the present meeting. If they are true, a solemn obligation rests upon us. We believe that the opinions which we hold as Unitarians, are more spiritual, more true, and therefore more powerful, more suited to touch the hearts and to influence the characters of men than any others. Then we should feel ourselves most urgently called as patriots, as Christians, and as men, to disseminate our opinions. This is not a sectarian movement. It is an effort to increase the influence of the gospel. It is not our object merely to make our fellow citizens Unitarians, but to make them better men; not to swell the numbers of those who are willing to be called by the same name with ourselves, but to increase the one true church of those who are followers in heart and life, of Jesus Christ. It is because we believe the proposed enterprise calculated to produce this result that we embark in it. We would cordially cooperate with any other denominations of Christians, so far as we conscientiously believe that their efforts tended to effect the same object.

It seems to me, Sir, that in the dissemination of our views we enjoy a peculiar advantage in the circumstance that we are not obliged to waste much time and energy in the explanation and defence of a curious and complicated system of doctrines. We have no system. I know, Sir, that this remark might excite a smile, if heard by an opponent of our faith. This fact has been often cast upon us as a reproach. But I repeat it as our boast and glory, we have no system. Neither had Jesus Christ a system Neither had his apostles a system. Our Saviour taught the simple, but comprehensive doctrines of a paternal God—an eternal life of retribution—the necessary happiness of holiness, the precepts of holy living and an exhibition of those precepts in his own perfect example. This we regard as the substance of the Gospel as it is contained in the narratives of the evangelists. And the apostles in their discourses and writings repeated the circumstances of their Master's life, the truths that he had taught, applied them to the conditions of their different converts, and discussed them in various points of view according to the peculiar opinions or doubts of those whom they addressed. We believe that we have restored the gospel to this primitive simplicity; that we have stripped it of all the unauthorized additions of men; that we have lopped off all those dead and inoperative members which originally made no part of it; and which greatly impeded its progress. We consider our views of the gospel to be vital in every part. To contain nothing which is not practical and affecting, to lead directly to that great object to which all forms of religion are designed to bring men ultimately, to a sober, righteous, and godly life.

Much infidelity has been produced by the inculcation of false and absurd doctrines as true Christianity. It is natural that rational men accustomed to employ their common sense on all other subjects should say that if such is Christianity they cannot receive it. Our views commend themselves at once to the reason and common sense of mankind, if therefore they were brought more widely into contact with the public mind, much of this unbelief might be prevented.

The revival system even by the confessions of its warmest advocates has been attended by so many and so great evils as almost even in their estimation to overbalance the good it is supposed to have produced. Indeed between the ill effects experienced by the subjects of them in that deadness of religious feeling which is acknowledged generally to succeed such excitements, and the disgust produced in those who have witnessed these extravagancies without sympathizing in them, it cannot but be supposed that the cause of genuine religion has severely suffered. I see no remedy for this evil but the calm, rational, and steady piety which Unitarian opinions would inspire.

We are encouraged, Sir, to engage in this undertaking by the experience of our English brethren. They have tried the experiment of a travelling missionary and with eminent success. I allude to the labors of the celebrated Richard Wright, under the auspices of the Unitarian Fund. The cause of Unitarianism in England is deeply indebted to him, and the friends of Unitarianism every where have reason to hold his name is veneration. He was a plain, unlettered man, unacquainted with the original language of the scriptures, but possessed a naturally ingenious and active mind. He was educated in Calvinistic views of religion, but, by an unbiassed perusal of the Scriptures and the exercise of his strong understanding upon them, he was led gradually to renounce those views and to adopt the Unitarian belief. The satisfaction and edification which he derived from his new opinions operated upon his benevolent aad zealous disposition as a motive to be the bearer to others of those doctrines which had been productive of so much happiness to himself. To this cause he devoted himself with all his soul, during thirty years of assiduous labor, he visited nearly every county in England, and several in Scotland, founding many permanent societies for public worship, and carrying simple and animating views of religion to thousands of individuals, both among the poor and uncultivated to whom he was eminently successful in making his opinions intelligible and welcome, and among the wealthy and refined from whom he commanded attention and respect. His pious, humble, and unaffected character is beautifully exhibited in his own account of his missionary life and labors, in which he gives a full and most interesting history of his exertions and successes, but without once suggesting to the reader the idea that he thought of gaining applause for himself. Throughout the whole the spirit is breathed which is expressed in the motto which he has prefixed to it. Yet not I, but the grace of God which was with me.

Mr. Chairman, permit me before siting down to allude very briefly to another idea suggested in the Circular, that of holding occasional meetings for the discussioh of the principles of Unitarianism, and to call the public attention to the subject. We might do so with peculiar advantage in this city. During the winter, strangers are from every quarter, some of whom may agree with us in opinion, and many may be curious to know something of our belief. And I trust, Sir, that some of our New England friends who are accustomed to make their voices heard in this cause with so much effect at home, will not withhold from it their countenance here, where their support of it, though it would be less popular, is more needed.

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*Installation at Providence.* The Installation of Rev. Edward B. Hall, as Pastor of the First Congregational Society in Providence, will take place on Wednesday, the 14th inst. Sermon by Rev. Mr Dewey, of New Bedford.

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*Baptist Convention.* A Convention of Delegates from the Baptist Churches in this State met at Springfield last week. The number of churches represented was 180 from eleven associations.

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*Thanksgiving in Maryland.* The 15th of November has been appointed by the Governor of Maryland to be observed as a day of Thanksgiving, on account of the mitigation of the ravages of the Cholera.

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*The Friends.* The following communication, signed by four worthy citizens of New Bedford, appeared in the Daily Advertiser & Patriot of Wednesday. It fully recognizes as an approved minister of the Society of Friends, a gentleman who recently delivered a very able and acceptable discourse in one of the Liberal Churches of this city. We gladly give it currency.

*To the Editor of the Daily Advertiser & Patriot:—*

The subscribers have seen in the Advertiser & Patriot, a statement over the signature of "A Member of the Society of Friends," averring that our esteemed Friend, George Truman, of Philadelphia, is not recognized as a minister or member of the Society of Friends. Apprehending that some of the respectable citizens of Boston may think they have been imposed upon, by the recent notice and appointment of a meeting in his name, we believe it right to state that we are acquainted with George Truman, that he is an approved minister of the Society of Friends, united to that portion of the Society in Pennsylvania and New Jersey, which in its divided state, now constitutes about two thirds of the original Society, and which, in our estimation, has not departed from the "ancient doctrines of the Society of Friends."

WILLIAM ROTCH, Jr.
JOS. GRINNELL,
WM. R. RODMAN,
THOS. A. GREENE.

*New Bedford, 10th Mo.* 30, 1832.

## SUMMARY.

*Fire at Dedham.* On the morning of the 30th ult. Mr Bride's Hotel in Dedham, and the stable adjoining were entirely destroyed by fire. The stable was occupied by the "Citizens Coach Company," who have lost upwards of 40 horses. The fire spread so rapidly that it was impossible to save them. A revolutionary soldier who lodged that night at the hotel, perished in the flames.

*Return of Dr. Kirkland.* We take the following statement from the New York Gobe:

The learned Dr. Kirkland, formerly President of Harvard College, accompanied by his lady, reached this city yesterday morning, from a tour of nearly four years' duration, through Europe, part of Africa, and Asia Minor. From every account our travellers were highly distinguished by the learned in the various countries they visited. From France and England they passed to Italy, spent several months in that interesting country—visited the classic land of Greece—took shipping for Alexandria in Egypt, and went up the Nile as far as Cairo and the Pyramids. Returning to the sea shore they took passage to Syria—visited Jerusalem—the dead Sea—and were in Constantinople when Lord Strangford, by a favor of the Sultan, was permitted to visit the inside of St Sophia. Probably Dr. Kirkland and his lady are the only Americans who ever saw the inside of that celebrated edifice since the conquest of Stamboul by Mahomet II.

Our travellers then left the capital of the east—passed through Adrianople—crossed the Balkan, and reached Vienna, by travelling the valley of the Danube. From thence they returned to France and England, and have at length reached in safety their own country, in fine health, good spirits, and with materials sufficient to form a volume of travels the most interesting ever published in this country.

*The Elections.* During the week ending on Thursday last, the Electors of President and Vice President have been chosen in the following States—viz. Pennsylvania, Ohio, Maine, New Hampshire, Connecticut, Georgia, Illinois, Missouri, New York, Virginia, New Jersey, Kentucky and Lousiaina.

We have not been able to ascertain the results with certainty excepting in the State of Connecticut, where the National Republican Electors have been chosen.

The only other States from which sufficient returns have been made to enable us to conjecture the results, are Maine, New Hampshire and Pennsylvania. There is but little doubt, that the Jackson ticket has prevailed in these States.

*Rhode Island.* An election of General Officers of the State of Rhode Island, is to be held on the 21st inst. The electors of President and Vice President will be chosen at the same time.

*Nulification.* Mr Crawford, in a letter under date of Sept. 13th, recently published, declares; "I reject nulification as a peaceable, constitutional measure. For I verily believe that no man in his senses ever believed it to be so. I reject it as a revolutionary measure, because every constitutional measure of redress has not been tried, and because it will, in all probability, be ineffectual, and will injure none but those who resort to it."

*Ohio Canal.* This canal, 310 miles in length is now completed, and furnishes an uninterrupted water communication from New Orleans to New York. Seven years have been occupied in the construction of this canal. On the banks of those parts which have been longest completed, several considerable villages have sprung up, exhibiting much activity of business, and an appearance of prosperity.

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### FROM EUROPE.

English papers, of Oct. 6th, have been received at this port, via Halifax.

In relation to England there is no news of importance.

*France.* A ministry has been formed in France. Soult is to be President of the Council.

The military movements in France indicate war. The number of troops collected on the northern frontier of France is estimated at 100,000.

The report of the death of the king of Spain was not true. He had been indisposed, but hopes were entertained of his recovery.

*Portugal* The intelligence from the armies was up to Sept. 26th.. There had been some skirmishing, but no general engagement. Don Miguel's army is represented as suffering great distress.

*Turkey in Egypt.* Ibraham Pacha is still pushing his conquests m Syria. Since the conquest of Aleppo by him, the Turkish troops seem disheartened, and offer but little resistance.

*English Prisons.* Great improvements has been made in Prison discipline within a few years. A leading point has been to effect such a change in the construction of prisons as would admit of a classification of prisons, so as to separate those who have not been convicted, from those who have, and old offenders from novices.

The following is taken from an English paper.

By the last jail returns, it appears that the prison of Newgate is capable of containing only nineteen prisoners in seperate cells, and 400 when more than one prisoner sleeps in one cell. But it appears that there are in Newgate 672 prisoners; consequently 172 more than it is considered capable of containing, even under the bad arrangement. Of these there are fiftysix who have been tried, including three adjudged lunatics. In the last year, as many as 640 prisoners were in confinement at one time.

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## MARRIAGES.

In this city, by Rev. Mr Dean, Mr Benj. Bradley to Miss Alice Eliza Kinsman.

By Rev. Dr Lowell, Mr Henry H. Drayton to Miss Sylvia, eldest daughter of Melzar Dunbar, Esq.

By Rev. Mr Parkman, Mr George Clark to Miss Hannah Holbrook

By Rev. Mr Greenwood, Mr Charles Cushing Paine to Miss Frances Cabot, daughter of Hon. Charles Jackson; George Higginson, Esq of New York, to Miss Mary Cabot, daughter of Henry Lee, Esq.

By Rev. Mr Himes, on the 1st inst. Mr William F. Serrit to Miss Elizabeth Clay; on the 4th inst Mr John Huntress to Miss Louisa Blethen.

In Charlestown, Mr L. Johnson, of New Bedford, to Miss Louisa Beaverstock; Mr Charles Pool to Miss Charlotte Green.

In Chelsea, by Rev. Mr Alger, Mr Martin W. Tewksbury to Miss Adeline Tewksbury.

In Salem. Dr Joseph Osgood, of Danvers, to Miss Maria Winchester.

In Hingham, Mr Willoughby Goodwin to Miss Mary W. Stodder.

In Scituate, Mr Noah Bodge, of this city, to Miss Lydia C. Mann, of S.

In Walpole, Mr Ira Gill, of the firm of Olney, Dexter & Gill, of this city, to Miss Caroline Billings, of the former place.

In Newburyport, James Frederick Otis, Esq. of Portland, to Miss Susan Higginson.

In Framingham, Dr Benj. Pond. of Westborough, to Miss Eunice L. Cloyds.

In Groton, Mr Kilby Page, of this city, to Miss Rebecca, daughter of Hon. Samuel Dana.

In Portsmouth, Mr Alonzo Hartwell, of Boston, to Miss Sarah L. daughter of Wm. Walker, Esq.

In Providence, Mr George Frederick Augustus Fitz Clarence to Miss Margaret Agnes, daughter of the late Capt. Wm. Hall, of Salem.

In Strafford, Vt. on the 22d ult. Mr Lyman Reed, merchant, of Baltimore, Md. to Miss Marcia Ann Harris, eldest daughter of Hon. J. H. Harris, of the former place.

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## DEATHS.

In this city, Mrs Eliza A. wife of Mr Ebenezer G. Swan, aged 29; Mrs Alletta, widow of the late Rev. Wm. Clark, of Quincy, aged 74; Mr Jesse Morse, printer, 36; on Sunday evening last, Mr Timothy Osgood, 51; Lucy Esther, youngest daughter of Mr Joseph S. Read, Jr. 5 years and 8 mos.; Theodore Parker, late of Kittery, aged 19.

In Charlestown, Mr Peter Tufts, aged 80; Mrs Martha T. wife of Mr Isaac Hadley. 28

In Cambridge, on Tuesday last, Mrs Eliza O. Hubbard, wife of Wm. J. Hubbard, Esq. of this city, aged 24.

In Salem. Nathaniel W. Rogers, eldest son of Nathaniel L. Rogers, Esq. aged 18; Widow Bailey, 100 years and 11 months—her son, aged 80, attended the funeral.

In Weymouth, Dea. Ebenezer Hunt, aged 80.

In Hingham, Miss Elizabeth, daughter of the late Dr I. Lathrop, of this city, aged 50; Capt. Jairus Sprague, 52.

In Portsmouth, N. H. on the 31st ult. Mr George W. Mudge, printer, aged 21.

In Kittery, Me. on the 3d ult. Mrs Hannah Parker, aged 53; on the 6th ult. Pierce Parker, aged 11 years.

In Brunswick, Me. Rev. Samuel Woodward, aged 83, one of the oldest ministers in Maine, of the Baptist denomination.

In Brattleboro', Vt. Dr Samuel Dickerman, aged 80.

In New York, Amy P. wife of Rev. Joseph D. Wickham, and daughter of Moses Porter, Esq of Hadley, Mass. aged 31.

In Belair, Md. Mr Harvey Tileston, formerly of Boston, aged 45.

In Cincinnati, of Cholera, Rev. Samuel Harris, formerly of Wigham, Eng. 65; Mr A G. Winslow, formerly of Boston; Rev John Boyd.

In Columbia Co. Ohio, Capt. Thomas Cobb, aged 110.

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MONTHLY REPOSITORY,
AND
UNITARIAN CHRONICLE.—FOR SEPTEMBER.

Just received by L. C. BOWLES, 362 Washington street.

CONTENTS.

Prison Discipline. Publications of the Polish Literary Society. Goethe's Works,—No IV. Mirabeau's Letters,—during his residence in England. Atonement, or At-one-ment. Rajah Rammohun Roy on the Government and Religion of India. To the Summer Wind. On the connexion between Party and Religion,—Art. II. On the Intellectual Influences of Christianity. Notices of France,—No I. Nature. A Political and Social Anomoly.

*Critical Notices.*—Babbage on the Economy of Machinery and Manufactures. The Mysticism of Plato, or Sincerity rested on Reality. Ferrall's Ramble of Six Thousand Miles through the United States of America. James's History of Charlemange. Roscommon's Letters for the Press. The Reformer. Dyke's Advice to Emigrants. Doyle's Hints on Emigration to Upper Canada. The Conversational Method of Teaching Languages; or, the Systems of Hamilton and Jacotot Improved. Nov. 10.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XVII. of the NEW ENGLAND MAGAZINE, for November, 1832.

CONTENTS.

ORIGINAL PAPERS. Thoughts on True Epicurism. The Dead Set. Yankeeism. House of Reformation. Horace in Boston. Romance and Reality. Boston Notions. Fools. Conversation with a Lizard. Meditations in a Barber's Shop—No 3. Leaves torn out of a Scrap Book. Book Divination. Cattle Shows and Conventions, and Other Matters. Sonnet.

MONTHLY RECORD. *Politics and Statistics*—United States, South Carolina, Vermont.

*Literary Notices.*—Two Years and a Half in the Navy: or Journal of a Cruise in the Mediterranean and Levant, &c.—by E C. Wines. The Heidenmauer; or the Benedictines, a Legend of the Rhine, by the Author of the "Prairie," &c. Westward Ho!—a Tale, by the Author of the "Dutchman's Fireside," &c. The Token and Atlantic Souvenir—A Christmas and New Year's Present; Edited by S. G. Goodrich, 1833. The Pearl; or Affection's Gift, 1833 The Characteristics and Claims of the Age in which we live, an Oration pronounced at Dartmouth College, before the New Hompshire Alpha of the Phi Beta Kappa Society, by George Kent. An Address, Introductory to the Franklin Lectures, in Boston, November 14, 1831, by Edward Everett. Illustrations of Phrenology; Edited by George H Calvert.

*Miscellanies.*—Natural Philosophy; Marshall's Pillar.

*Obituary Notices.*

*Our File.*

*Literary Intelligence.*

NEW WORK ON MINERALOGY AND GEOLOGY.

JUST published by CLAPP & HULL, and for sale at the Bookstores, the first volume of 'FAMILIAR LESSONS IN MINERALOGY AND GEOLOGY, designed for the use of Young Persons and Lyceums. By JANE KILBY WELSH, Author of "The Pastime of Learning, with Lessons in Botany."'

This volume is complete in itself, comprising the subjects of Mineralogy and Conchology. It contains 400 pages, and the Lessons are illustrated by *seventy-seven* well-executed Engravings. A vocabulary of the terms used in these studies, and an ample Index to the subjects and the figures, are added.

The author and the publishers have received testimonials from gentlemen conversant with the sciences treated of in this work, of their favorable opinion of its merits, some of which are given below.

*Extract from a Letter to the Author, from Professor Hitchcock, of Amherst.*—'Allow me to say, that I am pleased with your work in general, and think that by interweaving domestic scenes with Natural History, you will attract more to its pages than by a naked exhibition of facts. I think it will do much to advance the cause of Natural History, of Virtue and Religion.'

*Extract from a Letter to the Author, from Professor Webster, of Cambridge.*—'The perusal of your work has afforded me much satisfaction. Many works, designed wholly for young ladies or beginners, are too learned. You have made Geology far less repulsive to young minds than any one who has preceded you. I beg you to be assured I feel a deep interest in your work. I wish you all the success that you can desire, and shall be happy to aid you if in my power.'

*Extract from a Letter to the Author, from Professor Nuttall, of Cambridge.*—'I have looked over your manuscript, and think it will prove useful and acceptable to those who wish a plain introduction to Mineralogy, &c.'

*Extract from a Letter to the Author, from Mr. Francis Alger, of Boston.*—'I have read with no little interest the manuscript which you have entrusted with me, and am satisfied that its publication should not be delayed. By blending, in the form of domestic scenes, lively moral and religious reflections, with naked facts and details in science, you have given a character to your work, which happily adapts it to the wants of *young students;* while its easy, familiar style, and conformity in arrangement with the latest and most approved systems, cannot fail to lay open to their minds, as well as to general readers, a competent knowledge of two of the most important branches of Natural History.'

*A Letter to the Publishers, from Mr. Josiah Holbrook, of Boston.*—'I have lately examined the manuscript of a treatise on Mineralogy, by Miss Welsh. The plan, materials, and spirit of the work, I have no doubt, from the slight examination I have been able to give it, will render it an acceptable gift to the cause of Science and of Popular Education, and am therefore glad to learn that you have concluded to give it to the public.'

*Boston, Nov.* 1832.

NEW BOOKS.

Preparing for publication BIBLE HISTORIES, for Children, with fifteen fine wood engravings. It is the design of this volume, to set forth the leading characters and events of the Bible, in the form of single stories, which may be, at once attractive to children, and impress upon their minds the most striking lessons of virtue and moral beauty recorded in the sacred volume. It will be printed with neatness, and illustrated with fine wood engravings from very beautiful designs. It is directed to Parents, conductors of Sunday and other schools, as a most desirable book for the young.

*In Press*, and will be shortly published, STORIES ABOUT BOSTON, by Robin Carver, with numerous engravings on wood. This work will be issued in a style that will make it very suitable for a Christmas and New Years' Present. Among the cuts are a "View of Boston," "Governor Winthrop and the Indians," "Samoset and the Pilgrims," "Fifth of March Massacre," "Liberty Tree," "A Man in the Stocks," "Trinity Church," "Tremont House," with many others. It contains a connected account of the City, with numerous revolutionary adventures and anecdotes of Winthrop, Sir William Phips, James Otis, Hancock, Samuel Adams, &c. &c. It has been the aim of the writer to combine as much as possible, instruction with amusement, and to relate such events as must always be interesting to American children.

WOMAN, in her Social and Domestic Character, By Mrs. JOHN SANDFORD.

THE COUSINS' JOURNEY, or sketches of American Scenery.

L. C BOWLES,
No. 362 Washington-street.

*LIBERAL PREACHER,*
FOR NOVEMBER, 1832.

THIS day published at the *Christian Register Office*, No 3 School Street, "The LIBERAL PREACHER, for November, 1832.—New Series, Vol. II No. 11, Containing a Sermon by Rev. JAMES WALKER, of Charlestown. *Subject,*—"Moral Temperance;" from 2 Peter i. 5, 6. Also, a Sermon by Rev. MELTIAH L. MOTTE, of Boston. *Subject,*—"Obedience the way to Belief;" from John vii. 17. Nov. 5.

MY RELIGIOUS EXPERIENCE,
AT MY NATIVE HOME.

Just published at the Depository, 141 Washington Street, Tract No. 65, of the first series of the American Unitarian Association—for *November*—entitled "My Religious Experience at my Native Home. By Warren Burton." pp. 32. Price 5 cents.
Nov. 3 CHARLES BOWEN.

NEW BOOK FOR CHILDREN.
"*Annette Warrington.*"

This day published by BENJ H GREENE, at the Sunday School Depository, 124 Washington Street, "Annette Warrington," an Original Work. This is the first of the series advertised a few weeks since in the Register. It contains about 300 pages and is embellished with a fine copperplate engraving.

Also, just published, "Brooke and Brooke Farm," by Miss H. MARTINEAU. 200 pages.—"The Young Christian," about 300 pages.—"Cheering Views of Man and Providence," by Rev. WARREN BURTON. 264 pages. 3t. Oct. 17.

AN INQUIRY,

Into the Doctrine of the *Two Natures* of our Lord and Saviour Jesus Christ. By Rev. JASON WHITMAN. Just published and for sale by L. C. BOWLES,
Oct. 20. No. 362 Washington Street.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, VOL. III, No. 3, for September, 1832.

CONTENTS.

On the use which should be made of the Bible in the instruction of children On the quotation of the Septuagint in the New Testament. Adaptation of the Mosiac law to the people to whom it was given. On the authority of the decalogue The ten commandments do not oblige Christians. Notes on the Epistles—1 Cor. ii. 14.—1 Cor. x 11.—1 Cor. xi. 10—1 Cor. xi. 29.—2 Cor. xii. 7. Our Lord's conduct towards the woman of Samaria. Translation and Exposition—Matt. x. 1—15. Oct. 27.

ADAMS FEMALE ACADEMY.
DERRY, N. H.

The Winter Term, at this Seminary will commence on Wednesday the 21st of November, and will continue thirteen weeks. Particular attention will be devoted to young Ladies who intend to qualify themselves to teach.

Board, $1,67 per week,—Tuition, $5,00.

C. S. THOM,
*Secretary to the Board of Trustees.*
Derry, Oct. 15, 1832. 3tis.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.' Sept. 8.

## SELECTED POETRY.

### STANZAS.

BY SIR JOHN MALCOM.

"O that I had the wings of a dove, that I might flee away and be at rest."

So prayed the Psalmist to be free
From mortal bonds and earthly thrall;
And such, or soon or late shall be
Full oft the heart-breathed prayer of all;
And when life's latest sands we rove,
With faltering foot and aching breast,
Shall sigh for wings that wait the dove,
To flee away and be at rest.

While hearts are young and hopes are high,
A fairy dream doth life appear;
Its sighs are beauty to the eye,
Its sounds are music to the ear;
But soon it glides from youth to age;
And of its joys no more possessed,
We, like the captives of the cage,
Would flee away and be at rest.

Is ours fair Woman's angel smile,
All bright and beautiful as day?
So of her cheek and eye the while,
Time steals the rose and dims the ray;
She wanders in the spirit's land,
And we, with speechless grief oppress'd,
As o'er the faded form we stand,
Would gladly share her place of rest.

Beyond the hills—beyond the sea—
Oh! for the pinions of a dove;
Oh! for the morning's wings to flee,
Away and be with them we love;
When all is fled that's bright and fair,
And life is but a wintery waste,
This, this, at last must be our prayer,
To flee away and be at rest.

[From the Monthly Repository.]

### TO THE SUMMER WIND.

Whence comest thou, sweet wind?
Didst take thy phantom form
'Mid the depth of the forest trees?
Or spring, new born,
Of the fragrant morn,
'Mong the far off Indian seas?

Where speedest thou, sweet wind?
Thou little heedest, I trow—
Dost thou sigh for some glancing star?
Or cool the brow
Of the dying now,
As they pass to their home afar?

What mission is thine, O wind?
Say for what thou yearnest—
That, like the wayward mind,
Earth thou spurnest,
Heaven-ward turnest,
And rest canst nowhere find!

## MISCELLANEOUS.

### FEMALE EDUCATION.

In the Register of Oct. 27th, we gave an extract from an excellent article on Female Education, in the New England Magazine. The following remarks are the conclusion of the article.

The object of education must be to draw forth, in the best manner, the native powers to their appropriate and life-assigned objects. Women are not inferior to men in their intellectual structure; but you can never make them feel that their interest, their success, their happiness are combined with the severer sciences, and the most laborious literary efforts. They never will make those desperate struggles to become great scholars, which can only be called forth when a man is contending for all his usefulness and all his fame. But still, let them rise to their proper level; let them keep pace with the improvements of the world; let them become qualified for the best society and the wisest conversation; let them prepare themselves for the sphere in which they are to act, and the compound characters which they are to sustain; and should there be among them some soaring mind, qualified by God for that bold eminence, where *all fear, none aid you, and few understand*, and willing to make the sacrifice—why, let her climb. No one has a right to forbid her. She must lose much, and she may gain much. She must give up the gentler suavities of life, and she may gain the iron throne of philosophy; but if *she* has counted the cost, no one has a right to forbid her. If a woman will leave the garden of Eden by plucking the tree of knowledge, she is a free agent, and must be permitted to rise or fall.

But whatever course you pursue, or however high you may fix your standard, you must remember that nothing useful is gained without application and perseverance. All we acquire is the effect of toil, and the powers of youth should not seemingly, but really, be devoted to efforts preparing us to act our part in life. In the cultivation of our minds, false labors will in time be detected. It is not the hours spent in the school; it is not the name of a study; it is not even the lesson imprinted on the memory, which will raise you above the common level of ignorance, or entitle you to the credit of a good education. You must soar above the levity and conquer the indolence of our natures. You must learn the inestimable value of youthful time.

These hours roll away with speed, and when they are gone it is impossible to recall them. Our minds never can become susceptible again; our opportunities never can return. Idleness, in this period, is peculiarly criminal, for its effects will remain through life. Let us imagine a young lady, very pretty and very vain, not possessed of any wonderful endowments at the outset. She begins life with small intellect and its usual attendant—much conceit; and her little stock has been still less improved. She has spent her childhood in romping—in roving—in giggling—in vexing her teachers, and in deceiving her parents, until she leaves school with as small a stock as possible without absolute disgrace. But some people say she is handsome; and *other some* are sure to tell her of it, and she is sure to believe it. We will suppose she had a comely face, and when you have said *that* you have said all. She is married; and balls and parties must now give place to the sober duties of life. Alas, her days of happiness are gone. The transient ornaments of youth pass away, and no solid attainments remain to supply their place. Neglected time returns to take long years of vengeance for the hours that have been lost. She has learned nothing—she knows nothing—and she is nothing. In the mean time her husband wakes to see the truth: he may not use her ill—he may not reproach her; but he may and must regard her as an insect buzzing over his path—adding nothing to his happiness—sometimes hardly attracting his notice—never admitting her as a counsellor in his plans—often mortified when they go into company—and never amused, or instructed, or interested, in the least degree, when they are left alone. They are paired, not matched; they endure life; they never enjoy it. The parlor of such a woman is as cold and as joyless as the sepulchre. She is dependent wholly on company. She has no home. She passes her days in exile. The only smile she ever wins from her husband is that insulting smile of stifled pity, which makes us feel as if we were less than nothing. Do you fear this? Then be diligent.

It is the misfortune of women that the contrast is far greater between the prospects of their youth and their final experience than it is in our sex. We are both deceived by our hopes; we both of us see life through a false medium. But while men wake by degrees, as they see flower after flower fade along the descending path of life, in the lot of woman it is often but a single step from the garden to the desert. The trials of life come before they are hardened to them. They are often admired and flattered beyond all bounds in youth, only to be neglected and despised ever after. In the distribution of happiness, I cannot persuade myself that an impartial God has so far departed from our conceptions of goodness as to set one sex much above the other. Both have their trials and advantages—their peculiar sorrows and peculiar consolations. But it ought not to be concealed that the life of woman, whilst it knows nothing of the triumphs and defeats of the public stage, is often shaded by those domestic evils, which, though they never startle the imagination, waste the spirits by a constant wearing. Yours are incommunicable sorrows. It is household unhappiness. You must often feel and suffer alone. You must sometimes meet the unkindness which you cannot utter, because you are afraid to increase it. You must bear the returning trial with patience, when patience is exhausted. You must summon your fortitude when your strength is gone; and endure the mortification, which drinks up the spirits, with no relief but tears, and no witness but God.

Where now is your refuge? and to what sanctuary will you fly for a shelter and a friend? Nothing but the gospel can support you. So far as the wants of this life are concerned, religion is far more necessary to you, than self-sufficient man. In you it would be not only *criminal* but *impolitic* to neglect it. Morality is a part of your reputation; you cannot swerve from it without becoming infamous; and religion you need as an anchor to the soul; as the healing medicine of a wounded heart. This will teach you to look beyond the world—to carry your sins and your sorrows to God—to take shelter under the cross of Christ—to drink deeply into his spirit. It will preserve your tempers from being soured by affliction; it will present one great aim for which you are always to live. It will preserve, in all conditions, a sense of your dignity when you remember Christ died for you as for all sinners; it will keep you humble amidst flattery and success when you remember you are sinners. The gospel is a great leveler—it levels all things. It levels our privileges and levels our guilt—levels our hopes and levels our fears. The gospel is woman's ornament and woman's hope; without this, you are on the ocean, you have no anchor; the storm is abroad—the rocks are near.

Then come, my blooming readers, and lay your first foundation in the love and the fear of God. Begin with a knowledge of yourselves, as helpless, dependent, frail, dying creatures. Let the very corner-stone, on which you build your characters, be a humble heart. Be Christians—sincere and thorough Christians. To real religion, add the mild affections and the duties of morality. Cultivate your minds, enlarge your views, and increase your knowledge, as much as you can. This will put power into your hands, which, if you know how to use it, will make you more useful. But whilst you feel that you are intellectual beings, never forget that you are women. That is your station; there you are to act; there you must be useful; there you must find your happiness, if it ever be found. Every acquirement you make should take a tinge from your sex.

I have heard some ladies of great excellence complain and say—What avail all the studies of woman, and all her youthful hopes, when she must, after all, be crushed down to the dull detail of domestic life? How can she remember her books amidst the cares of a family? Would it not be better for her to read the art of cooking and the seventy-five recipes, and never think of soaring to knowledge, every particle of which she must forget when she begins her duties and cares? But these complaints come from not knowing how to use the materials. There is a passage from almost every species of knowledge, to some species of usefulness; and it is for you to find it.

There is a general impression abroad, that a learned woman is an unamiable character. It generally suggests the idea of something rough, unmanageable, disputative, haughty, vain. But the impression is not correct. It is not the learning which makes the woman unlovely, but the affectation which accompanies it. Remember your station, and you may be as learned as you please.

And, after all, many of your accomplishments are founded on your virtues. Where there is a humble heart, and modest pretensions, the smallest and the greatest abilities will be respected. It is pride which makes poor human nature ridiculous and contemptible. This is the great enemy of your sex as well as ours. Perhaps I cannot give a more important direction than to say, Beware of the flatterer.

[From the Daily Advertiser & Patriot.]

### SIR WALTER SCOTT.

The latest accounts from Europe afford but too strong reasons for believing, that the apprehensions which have been long entertained, are at length realized, and that Sir Walter Scott is no longer numbered among the living. If the fact should prove otherwise, it can hardly be questioned that disease has obscured his splendid intellect, and that, if he survives, it is only in that disastrous condition, in which friendship itself gladly anticipates the final consummation as a relief from deeper sorrow.

It would be presumptuous to attempt an estimate of the literary merit of one, to whom the nations have combined to render such universal homage; no writer since the time of Shakspeare, has exercised a more absolute dominion over the heart; he has rushed into the fields of literature with the boldness, and more than the ordinary success of a reformer; and the influence, which he has visibly exerted over the literature of the present day, will not be lost for ages to come. It is on his character, especially on his character as an author, that we can most profitably dwell; and it is here that his example is full of noble instruction. Our age has been fruitful of men of genius some of whom, may possibly have attracted a larger share of interest and attention than Sir Walter Scott:—it has produced one at least, whose career has been obviously enough compared to the course of a meteor, wild and brilliant indeed, but soon disappearing from the skies; but how much more to be envied is he, who may be properly said to resemble a star, shedding its mild and salutary influences from its appointed place in the heaven, which inspires no emotions of awe or fear but guides the course of wanderers of the sea, and is always associated with our earliest and most happy recollections. The character of Sir Walter Scott attracts his readers towards him, as a familiar friend; it is one of the finest examples of the beautiful, but unfortunately rare alliances of genius and virtue; it abounds in all those graces which are the pride and ornament of our moral nature. Unaffected simplicity, frankness, and kindness of heart, are qualities in general too tender to endure the withering sunshine of the world's applause.

In one of his fine tales of border chivalry, he has himself represented nature as mourning when the poet dies, and combining with man to celebrate the obsequies of her departed worshipper. A beautiful fiction indeed it is, that the places over which the light of genius has been shed, shall partake of human sympathy when that light is forever withdrawn, and one, whom they once knew, is to be known to them no more: and who could more appropriately declare it than he, who has thrown a charm over the scenery of his native land, which will grow stronger as generations pass away? He has set on every one of the mountains of Scotland a crown of glory, like that which is flung upon them by the morning sunbeam; he has converted the borders of her lakes and her valleys into a holy land, towards which the footsteps of many a literary pilgrim tend; her ancient bards and heroes have awoke at his call, and restored to their own land again all that is charming in legendary story, or thrilling in romance and chivalry. If it be forbidden to inanimate nature to lament for such a worshipper, his rememberance will not fail in any Scottish heart; but it is not to Scotland only, that his name and praise are to be limited. The victories of his genius have gone forth beyond the boundaries of continents, to the farthest isles of the sea; and they will endure, when those of the proudest conquerors shall be forgotten.

[From the New York Mirror.]

### HUMILITY AND PERSEVERANCE—A FABLE.

From the side of a mountain there flowed forth a little rivulet. Its voice was scarcely heard amid the rustling of the leaves and grass around, and its shallow and narrow stream might be overlooked by the traveller. This brook, although so small, was inspired with a proud spirit and murmured against the decree of providence, which had cast its lot so lowly.

"I wish I were a cloud, to roll all day through the heavens, painted so beautifully as those lovely shapes are colored, and never descending again in showers; or, at least I wish I was a river, performing some useful duty in the world. Shame on my weak waves and unregarded bubbling. I might as well have never been as to be puny, insignificant and useless."

When the brook had thus complained, a beautiful tall flower, that bent over its bosom, replied,

"Thou art in error, brook. Puny and insignificant thou mayest be; useless thou art not, for I owe half of my beauty, perhaps my life, to thy refreshing waters. The plants adjacent to thee are greener and richer than the others. The Creator has given thee a duty, which though humble thou must not neglect. Besides who knows what may be thy future destiny? Flow on. I beseech thee."

The brook heard the rebuke, and danced along its way more cheerfully. On and on it went, growing broader and broader. By and by other rivulets poured their crystal waters into it, and swelled its deepening bosom, in which already began to appear the fairy creatures of the wave, darting about joyfully, and glistening in the sun. As its channel grew wider and wider, and yet other branches came gliding into it, the stream began to assume the importance of a river, and boats were launched on it and it rolled on in a meandering course through a teeming country, freshening whatever it touched, and giving the whole scene a new character and beauty.

As it moved on now in majesty and pride, the sound of its gently heaving billows formed itself into the following words:

"At the outset of life, however humble we may seem, there may be in store for us great and unexpected opportunities of doing good and of being great. In the hope of these we should ever pass on without despair or doubt, trusting that perseverance will bring in its own reward. How little I dreamed when I first sprang on my course, what purposes I was destined to fulfil. What happy beings were to owe their bliss to me! What lofty trees, what velvet meadows what golden harvests were to hail my career. Let not the meek and lowly despair—heaven will supply them with noble inducements to virtue."

### A BEAUTIFUL REFLECTION.

We do not know the author of this. We take it from the selections in the Catholic Press.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which "hold their festival around the midnight throne," are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory. And finally, why is it that bright forms of human beauty are presented to our view and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.


### NEW COLLECTION OF SACRED MUSIC.

Published by LINCOLN & EDMANDS, Boston.

*National Church Harmony,*

Containing tunes calculated for the commencement, middle and close of public worship, Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Ordinations, Dedications, Anniversaries of New Year, &c. To the work is prefixed plain rudiments of the science of Music. *Price, 10 dollars per dozen.*

The Editor observes in his preface;—"As the use of the Organ and Piano Forte is becoming common in houses of public worship, and in families, and as few have the opportunity to become so versed in the science of Music, as to be able to play the harmony, even of plain psalmody, from *figures*, it is deemed necessary to devise some method of placing it before the performer on the staff, in such a manner as to be plain and familiar; and this too without confusing the vocal parts. It is believed that the new plan here adopted, of introducing harmony on the Bass and Treble staff, in *small notes*, will meet with general approbation, and that this improvement alone is sufficient to ensure the book a grateful reception.

"The metrical tunes are so arranged, that on the pages will be found two of different character on such relative keys as will enable choirs to pass readily from one to the other when the sentiment of the words of the same hymn require music of different characters. This convenience must be very obvious.

"The book is divided into two parts, for the purpose of introducing occasional pieces, peculiarly calculated to interest singers in cultivating skill in execution, time, &c

"It is believed that there is in this collection a larger proportion of music which has never before been published, than has been inserted in any other compilation of the kind now in use.

"The Editor is under great obligation to Messrs. Hansen, Heinrich, Zeuner, Webb, and Paddon, Professors of Music in Boston, for their contributions to these pages."

☞ The Publishers have determined that the perplexities and expenses to which the public are now subjected, by *alterations*, shall be avoided by the use of this collection. And they invite their friends, the members of choirs, and lovers of good music, who have an influence in aiding the introduction of a chaste standard Collection, to examine the improvements and merits of this work, which is daily receiving the approbation of the public. They believe the Editor has been very successful in the choice of approved tunes and select pieces by the most eminent masters; and that the new music from his scientific friends will place this Book among the best Collections of the present day, and give it a circulation as wide as its name imports.

The above work is for sale also by G. Hyde & Co. and S. Colman, Portland—Carleton Dole, Augusta—Arthur Tilton, Bangor—Benj. Folsom, Eastport—A. S. Beckwith, Providence—Dorr & Howland, Worcester—J. & J. W. Prentiss, Keene, N. H.—D. F. Robinson & Co. Hartford—D. Felt, and J. Leavitt, New York—Oliver Steel, Albany—Bennett & Bright, Utica—French & Perkins, Philadelphia—Joseph Jewett, Baltimore—Hubbard & Edmands, Cincinnati.

Oct. 6.

### NEW PRAYER BOOK.

Just published and for sale by L. C. BOWLES, 362 Washington Street, "*A Manual of Family Prayers*," prepared by the Worcester West Association.

*Extract from the Preface.*

"We would only address a few words to those who are heads of families, in regard to family prayer.

"If you make it your practice to pray in your family, morning and evening, it will have a tendency to introduce and preserve in it a great degree of order and harmony. It will bring all the members of it together at stated times, and under the most favorable circumstances for strengthening every social and kindred tie. The practice of daily uniting in such duties will assist them in cherishing the kindest feelings toward one another, and piety toward God. It will give *you* a deeper sense of your obligations to God, to your children, and to your household; and make you more circumspect and exemplary in your conduct. The more deeply you feel your accountableness to God for the manner in which you treat those committed to your care, the more likely you will be to be scrupulously faithful in the discharge of your trust." Oct. 6.

### CASH STORE.

### SPLENDID RUSSIA FURS.

Just received on consignment, Siberian and Spotted Ermine Robes.

10 Siberian Squirrel, No. 1,
30 do. do. No. 2,
50 Spotted Ermine,

For sale by ELIAB STONE BREWER,
No. 414 Washington Street,
Oct. 6. South End.

### IZAAK WALTON'S LIVES.

Just published by HILLIARD, GRAY & CO. No. 112 Washington Street, and BROWN, SHATTUCK & CO. Cambridge,

The *Library of the Old English Prose Writers*, edited by the Rev. ALEXANDER YOUNG. Vols. V. and VI. containing the Lives of Donne, Wotton, Hooker, Herbert and Sanderson. By IZAAK WALTON. With some account of the Author and his writings.

"There are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropped from an angel's wing. With moistened eye
We read of faith and purest charity
In statesman, priest, and humble citizen.
O, could we copy their mild virtues, then
What joy to live, what blessedness to die!
Methinks their very names shine still and bright,
Apart—like glow-worms in the woods of spring,
Or lonely tapers shooting far a light
That guides and cheers—or seen, like stars on high
Satellites burning in a lucid ring
Around meek Walton's heavenly memory."

WORDSWORTH.

—"Dr Johnson talked of IZAAK WALTON'S Lives, which was one of his favorite books."

BOSWELL.

On hand—a few copies of the preceding volumes of the Library.

Vol. I. Fuller's Holy State.
" II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk.
" III. Sir Thomas Brown's "Religion of a Physician" and "Urn-burial."
" IV. Owen Feltham's Resolves. Oct. 6.

### BROOKE AND BROOKE FARM.

Just published by L. C. BOWLES, 362 Washington Street, *Brooke and Brooke Farm*, being No. III. of "Illustrations of Political Economy;" by HARRIET MARTINEAU, author of 'Times of the Saviour,' &c.

*From Tait's Edinburgh Magazine.*

"In complete unconsciousness of their [The Illustrations of Political Economy] scope and object, we opened these small volumes. Their character and tendency were so novel and singular, that we fancied we began 'to spy a great peard under the muffler.' Scotch shrewdness was for once at fault; and on reading farther, we became convinced that these are as authentic as they are extraordinary female productions, *manly* in principles and reasoning, but softened and adorned with many feminine graces and felicities. To their author Benjamin Franklin would have raised a statue, provided he had ever been betrayed into such a piece of romantic extravagance for any public benefactor whatever."

*From the London Literary Gazette.*

"Miss M has all Miss Edgeworth's happy management of circumstances and their consequences, her rectitude of principle, her penetrating judgment, and her constant moral aim; but she has father, a warm sensibility, a feeling for natural beauty, a richness of imagination, and a meek and earnest sense of religion. We know of no library in which her works are not worthy to have a place; and to the general class of readers, their value is incalculable."

### VALUABLE SCHOOL BOOKS.

For sale by L. C BOWLES, 362 Washington Street, (near Boylston Market) a complete assortment of the most approved *School* and *Music Books* in general use, viz.

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Oct. 6.

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CONTENTS.

*Original Miscellany.* The Fortunes of a Family and other matters; Mrs Fry; Sacred Scenes—The first Garden; Passion week in Cuba; Magnolia; Sketches of American Characters—The Lottery Ticket; The Love of Pets—a Conversation; Good manners the Foundation of Virtue; Mrs Van Ness: What good will Phrenology do the Ladies?

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*Literary Notices.* The Heidenmauer, or the Benedictines; Notice to Correspondents.

*Music.* There is an Hour. Oct. 15.



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